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Cry, act and sing to subvert culture, says Toronto scholar

Jane Ouwehand

ABBOTSFORD, B.C. — Thirty educators, retirees, pastors and students gathered on Saturday, Jan. 7, at Abbotsford Christian Secondary School for a seminar with Dr. Brian Walsh titled, "Subversive Christianity: a Spirituality and Worldview Seminar." Walsh defined "Subversive" as "undermining worldly expectations with kingdom directions."

Dr. Walsh, chairperson of the board of Citizens for Public Justice (CPJ) and a senior member of the Institute for Christian Studies (ICS), recalled that the first time he had heard of the ICS was at the Urbana Conference in Chicago in 1970 when he had only been a Christian for a year.

People from the ICS and Dordt had published a daily critique, showing, among other things, that although Urbana speaker Tom Skinner had preached a rousing sermon about racial issues, 90 per cent of the 150 mission organizations represented there did not accept black applicants.

Walsh recalled that some of the evangelical Christians gathered there had not appreciated this commentary on their activities.

The malaise of our times

Some participants expressed a desire to learn in this seminar not only about undermining what is evil, but also about building up what is good. Others hoped to be taught how to challenge the complacency that is in the Christian community in North America.

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COURTESY JANE OUWEHAND

Brian Walsh speaks with Rev. John Koster, pastor of Richmond CRC and former student at ICS.

Think-tanks call for spending cuts in government's new budget

Alan Doerksen

ST. CATHARINES, Ont. — As the federal government prepares to present this year's budget later this month, organizations such as the Canadian Christian Business Federation (CCBF), Citizens for Public Justice (CPJ), and The Fraser Institute are making predictions about what will be included in the budget and making suggestions to the government about what should be in it.

COURTESY CCBF

Hans Vander Stoep

CCBF has been holding meetings to discuss the upcoming budget and is developing related position papers to present to the federal government.

Excessive spending

"We are concerned about our national debt and the deficit," says Hans Vander Stoep, CCBF's executive director. The main reason for these problems is "government spending that's way out of whack," he says. To deal with this, he suggests the government make spending cuts of "at least 20 per cent right across the board."

Vander Stoep suggests the government cut funding to special interest groups and sell off Crown corporations.

Vander Stoep and CCBF oppose further tax increases. "We're taxed to the hilt," he says. If the government raises taxes this year "I think they'd be extremely stupid," he says. Higher taxes would "make Canada uncompetitive with the rest of the continent." However, he supports a tax on lottery winnings.

COURTESY CPJ

Harry Kits

Invisible wall

The present lack of confidence many foreign investors have in Canada is "well-deserved," and is related to Canada's debt problem, says Vander Stoep. He insists the federal government needs to "eliminate the annual deficit and reduce the debt." He commends Alberta premier Ralph Klein's work in reducing that province's debt and deficit.

Vander Stoep warns that Canada's economy could hit an "invisible wall" at which point "people will not lend to Canada unless it pays exorbitant interest rates." At that point, Canadians would be "at the mercy of international bankers... no longer masters in our own home," he says.

Commenting on the government's latest trade missions, Vander Stoep says they definitely help boost the economy, but the "leg work" was done before, and Chretien's role is mostly for a "photo opportunity." Finance Minister Paul Martin "has credibility" but needs to be "more firm and more resolute," says Vander Stoep.

Harry Kits, CPJ's executive director, says Martin has been "swerving a bit" from his commitment to help others. Commenting on the upcoming budget, Kits says, "I suspect some increases in taxes" are coming. If there is an increase in personal income tax, "there will be a strong reaction" among taxpayers, he predicts.

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News

Seminar participants call society "cynical, materialistic"

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The morning was spent discussing the malaise of our times. In describing our society, participants used words like "cynical, materialistic, confused, and lonely." Walsh talked about what *Time* magazine calls the "fraying of America," where many are afraid of commitment, and have lost faith in the political system, the economic system, and all the major institutions of our society.

Walsh showed how the false gods of science, technology and wealth have failed to bring man joy: problems like rising unemployment and worldwide pollution have caused many to question their faith in these "gods." Postmodern man is adrift, exposed, frightened.

The brokenness is ours

Walsh went on to show this dis-orientation expressed in music. He played Leonard Cohen's "The Future": "Things are going to slide in all directions/Won't be nothing/Nothing can measure any more...When they said 'repent'/I wonder what they meant."

Walsh said furthermore that Christians are also a part of the brokenness of our world. Bruce Cockburn's song "Broken Wheel" said it well in the words: "You and me — we are the break in the broken wheel/Bleeding wound that will not heal/Lord spit on our eyes so we can see/How to wake up from this tragedy."

After lunch it was time for a change of pace. Walsh commented about the "biblical illiteracy" of our time and stressed the importance of telling the biblical story. He said that the kingdom of God always has radical reversals. The cross is the pathway to the resurrection. God will turn our mourning into dancing. Joy is always at the other end of sorrow.

Act out the faith

The path to joy begins when we *cry out*, maintains Walsh, in solidarity with our times. We cannot minimize the pain, nor can we ascribe blame to those who are non-Christians. Jeremiah is an example for us. He laments and grieves, and he only speaks about the hope we have in the Lord in four chapters of a lengthy book. But we do not stop with grieving. We must also *act out*.

Walsh spoke about acting out our faith in terms of justice. "Self-indulgent spirituality doesn't help," he went on, and showed from Isaiah 58 that it is important to end oppression of the poor and weak. Then, in the context of crying out and acting out, Christians will find ways to *sing out*.

Walsh cited March for Jesus as a subversive way to give glory to God, since in our culture one is usually expected to keep religion as a private matter.

Subversive psalms

He went on to say that "praise could be one of the most radical things we do in our lives," and that new songs are needed to praise God when he has brought us through a difficult time. Psalm 96 urges God's people to "Declare his glory among the nations," and promises that God will judge the earth in righteousness, and that the trees will sing for joy.

In summary, Walsh commented that in the past, certain Christian organizations have held a "triumphalist vision," expecting to bring in the kingdom of God by transforming society. It was a theology that "had nothing to say about the cross, sorrow, or grief," said Walsh. We should focus "not on bringing the kingdom, but on being subjects of the kingdom. The coming of the kingdom is the business of the king."

New energy

Lee Hollaar's response was to comment that the seminar moved us beyond our zones of comfort. "I enjoyed it very much. I work in Christian education, and I want to keep continually focused."

Brett Grainger, a McGill student said that the material was familiar to him, but he had enjoyed Brian Walsh's personal insights, his exegesis.

"His explanation of Isaiah 58, that was the answer," was Mr. Bomhof's reaction. "It was exhilarating. It gives me new gasoline. I can go again."

Turkey divided over constitutional changes on religion

'Secular state clause' becomes political bargaining chip

Barbara Baker

ISTANBUL, Turkey (NNI) — The definition of religious freedom in Turkey once again threatens to block a proposed package of amendments intended to democratize the current Turkish Constitution.

In the face of united calls for sweeping changes in the restrictive 1982 constitution, the pro-Islamist Welfare Party refused last month for the second time to back any amendment package that did not alter prohibitions against a religious state.

The last paragraph of Article 24 specifically prohibits the establishment of a state based on religious principles. Under this constitutional precept, Turkey has long prided itself as the world's sole "model" of a secular Muslim state.

Broader freedom wanted

Last June, however, Welfare Party deputies were joined by the main opposition Motherland Party in demanding "a broader scale of freedom of religion" as defined in Article 24, together with deletion of the constitutional safeguard of a secular state.

The combined insistence of the two parties forced the government coalition to shelve an earlier set of some 10 constitutional amendments.

The new package of amendment proposals was finally signed on Jan. 18 by 287 parliamentary deputies of the True Path, Motherland and Social Democratic People's parties.

As submitted to the Speaker of the Parliament, the package calls for changes in 21 articles of the constitution, including its preamble. The amendments ranged from lifting bans on political activities by trade unions or associations to legalizing strikes and lowering the voting age to 18.

Wants guarantees for a secular state

But Welfare Party representatives refused to sign the package proposal, since it excluded any debate on the constitutional guarantee that Turkey remain a secular state.

Although the Welfare Party has only 38 seats in the 450-member Parliament, its leaders claim that conservative deputies in other parties will side with the pro-Islamist bloc to obstruct the entire amendment package, which must be approved by a minimum two-thirds majority in secret ballot.

Under Turkish Parliament rules, party leaders cannot require their deputies to vote as a bloc in the secret balloting on constitutional amendments. If the amendments are rejected in plenary session, other changes cannot be proposed for a full calendar year.

Potentially 'revolutionary'

Rumors persist that the Motherland Party and the Welfare Party are discussing a second constitutional amendment package to propose changes in both Article 24 as well as another provision that forbids "fundamental rights and freedoms" to be used to establish a state based on religious or sectarian views.

Muslim conservatives, for their part, are calling for legalized private religious education that would be free from the currently required, although rarely enforced, government supervision.

Whatever the outcome, Parliament Speaker Husamettin Cindoruk has termed the potential of the pending constitutional changes "revolutionary."

But if in the maze of political bargaining the country's politicians compromise Turkey's 57 years of constitutional secularism, the effort to achieve democratic reforms may be doomed.

Welfare Party leaders cite the chaos in Algeria as a convincing example of failure in democracy. A truly democratic government, they argue, would have allowed the populace to vote in an Islamic state, if the majority wanted it.

But according to prominent Turkish painter Bedri Baykam, "Anyone who thinks that democracy can survive in an Islamic country without a secular system needs to go back to school and have his IQ tested."

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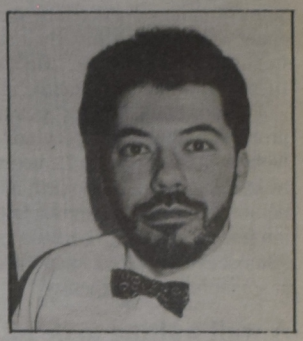
Long live William, King of Canada?

POLITICS

David Koyzis



OTTAWA, Dec. 31, 1999 — One year ago today, in her last act as Queen, Elizabeth II, thereafter to be known as Ms. Elizabeth Windsor, granted royal assent to a parliamentary act abolishing the monarchy and establishing the Republic of Great Britain. After the breakup of the marriage of the Prince and Princess of Wales, and following a number of revelations and scandals involving the royal family, public support for the monarchy plummeted in the late 1990s. Eventually Prime Minister Tony Blair's Labor government was forced to act. The country settled into a new era as Parliament elected Neil Kinnock its first state president. Australia, New Zealand and the Queen's other dominions quickly followed suit and declared themselves republics too.

Meanwhile here in Canada things were more complicated. Prime Minister Jean Chrétien, whose government was given a second mandate last year, introduced a constitutional amendment to abolish the Canadian monarchy. But the Constitution Act, 1982, requires that any amendment affecting this institution be approved not only by the two chambers of Parliament, but also by each of the 10 provincial legislatures.

Anacronistic fluke

Everything seemed to be going smoothly until last spring when Alberta, which had become a hotbed of monarchist sentiment in recent years, refused to approve the proposed amendment, thereby derailing it and effectively maintaining the country's status as a constitutional monarchy.

Canada suddenly found itself in the anomalous position of recognizing as head of state a women who was now simply a private citizen of another country. Because Canada was the only country still to acknowledge Elizabeth as Queen, and because she had no other pressing business to keep her in Britain, it now seemed senseless for her to appoint a governor general to represent her in Ottawa when she could just as easily do the job herself. So Elizabeth Windsor eventually decided to pack her remaining belongings, hop on the next ship to Canada, and take up residence in Rideau Hall in place of the former vice-regal occupant, Romeo LeBlanc, who now works at a McDonald's across the river in Hull.

For the first time in its history, Canada found itself saddled with a resident monarch — and simply because of a peculiar constitutional quirk making it effectively impossible to change its form of government.

Royal purple mukluks

Although many Canadians, especially Quebecers, initially objected to Her Majesty's permanent presence on our soil, most everyone has by now adjusted to the changed situation, including the Queen herself. Accustomed to the pomp and circumstance of the old country, the woman who now bears the sole title of Queen of Canada has nevertheless admirably adapted to the modest and unassuming ways of her new homeland and is conducting herself in suitable fashion.

No more elaborate coronations or royal weddings. Her grandson and successor, the future William V, will simply be installed as King of Canada in a plain ceremony in the Senate chamber on Parliament Hill. He will be driven there, not in a gold-encrusted, horse-drawn carriage, but in a burgundy Honda Accord accompanied by a red-coated RCMP contingent. There he will be presented, not with a jewelled crown, but with a pair of royal purple mukluks and a regal-looking tuque embroidered with the Canadian coat of arms amid cries of "God save the King!"

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., and aspires to be faculty advisor to its thriving chapter of the Young Monarchists of Canada.

Government has a spending problem, says institute

...continued from page 1

He suggests that taxing lottery winnings is "one area that should be looked at."

CPJ recently made presentations to the House of Commons Standing Committee on Finance, and in January released *Building an Equitable Budget*, a document responding to the committee's latest report. In the document CPJ calls for the government to make spending cuts in areas such as business subsidies.

In its suggestions, CPJ has "concentrated on the bigger tax expenditure side," says Kits. "We don't strictly address the deficit, but the social deficit and the environmental deficit." The government and Canadians need to be fiscally responsible but also "caring for our neighbor in society."

Another suggestion from CPJ is that the allowable limit on RRSPs (for tax deduction purposes) be lowered, and that instead of tax deductions, the government should offer tax credits to RRSP holders.

CPJ also expresses concern that spending cuts could hurt poor and unemployed Canadians. "We need to deal with the deficit, but not at the expense of the poor," asserts Kits.

CPJ wants the government to redirect some of its spending "in ways that support and empower the start-up of community-based development initiatives." CPJ also wants the government to introduce "green taxes" to achieve environmental objectives.

The Prime Minister's latest trade missions to Asia and South America can help strengthen Canada's economy "to some degree," says Kits, but it is "much more important" to improve Canada's economy from within.

Filip Palda, a senior fellow of The Fraser Institute and professor of economics at the University of Quebec, criticizes the government's latest trade missions because they imply subsidies to businesses. The government "could be funding a losing proposition," he says.

A spending problem

The Fraser Institute is an independent Canadian economic and social research and educational organization. It doesn't recommend that the government raise personal income taxes. Instead, like CCBF, the institute calls for cuts to government spending. Unlike CPJ, The Fraser Institute is willing to cut social programs substantially.

"The government doesn't have a revenue problem, it really has a spending problem," comments Palda. He suggests that the government "stop funding mega-projects" — like the Hibernia oil fields — get rid of all business subsidies and cut back on unemployment insurance.

"Most UI goes to families whose income is above the national average," says Palda.

Palda describes the federal government's target of deficit and debt reduction as "a very wimpy target." Paul Martin's "performance as finance minister has been very tentative."

Commenting on possible government taxes of lottery winnings, Palda says government profit from lotteries is already 30 per cent. He criticizes any possible tax on RRSPs. "If you attack RRSPs, you're saying saving is bad."

Foreign investors are losing confidence in Canada's economy because of "the twin fears of high taxes and high inflation," says Palda. Canada's accumulated deficits "represent a lot of uncertainty about the future." If Canada's debt gets too high, businesses will move to other countries, he suggests.

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Editorial

How must we address the national deficit?

Many people will agree that the federal government does not have a revenue problem so much as a spending problem. Somehow or other, the large sums of money collected by the government are not spent wisely. If the government were a person we might say to each other, "He's a nice guy, but (wink, wink,)he can't handle money well."

Perhaps being a "nice" guy is exactly the problem with this and previous governments. Nobody dares to make the necessary decisions that might lead us out of the debt hole. As student demonstrations have shown in the past weeks, there are few volunteers to become sacrificial lambs. Almost everyone feels that the debt has to be solved at someone else's expense.

A wall waiting to be hit

Watching politicians and economists debate the debt crisis can be a worthwhile experience. A recent TV interview with Ontario premier Bob Rae, followed by a talk with two people Rae referred to as "banker types," was instructive, at least.

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The two "banker types" were convinced that the Canadian economy was going downhill and that somewhere below, hidden in the fog of the future, there was a "debt wall" waiting to be hit. "Hitting the debt wall" is a metaphor for experiencing a sudden and radical breakdown of confidence in a nation's economy because of its large debt. When a nation hits the debt wall (and that can happen without warning), that nation's credit rating plummets, investors withhold or withdraw their money, lending rates shoot up, inflation skyrockets, the economy comes to a grinding halt and the country has to slink cap in hand to the International Monetary Fund.

The IMF is not a group of boy scouts with a first-aid kit type of mentality. They lay down the law for a government's budget and pay little attention to the screams of pensioners, healthcare users, welfare recipients and university students.

Some years ago Sweden hit the debt wall and had to face 200 per cent inflation. If introducing a responsible budget in 1995 is like having a tooth pulled, then hitting the debt wall is like falling from a three-storey building.

Manipulated panic?

How did Premier Bob Rae deal with the possibility of hitting the debt wall? First of all, he felt that such talk was somewhat exaggerated. And one could see that he had a point. It's true that lack of confidence in the Canadian economy can be manipulated. This became clear when a respected Toronto economist gave a rather bleak picture of the Canadian economy, even though it has shown steady growth in the last year. The international markets responded immediately to his published comments and the Canadian dollar dropped almost a cent. On the other hand, there are plenty of objective measurements, such as the size of our national debt and the possible break-up of Canada, which will allow for the possibility of market panic.

Are there other deficits?

But there was another point which Rae made that should make us prick up our ears. Rae talked about a social deficit. He linked economic decline to social decline, and he was particularly thinking of poverty. Rae thinks it's wrong to address the fiscal deficit at the expense of the social safety net.

I notice that Harry Kits of Citizens for Public Justice uses a somewhat similar, though uniquely different, approach in this week's front-page story by Alan Doerksen. Kits talks of a social and environmental deficit, and he warns that it's wrong to address only the fiscal deficit and to forget about the other deficits. He urges us to care for the poor and the environment.

Many people would like to reduce this question of different emphases to a "right" and "left" approach to politics and economics. In the same front-page story in which CPJ was quoted, the Fraser Institute and the Canadian Christian Business Federation (CCBF) also gave their views. To some readers it may seem as if the latter two represent the "right" end of the political spectrum and CPJ represents the "left". But that's not a very helpful distinction. We would prefer to say that the CCBF and the Fraser Institute give primarily a business focus to the question of the fiscal debt, and CPJ, primarily a societal focus.

Who is right?

A network of systems

That's not an easy question to answer. It is undoubtedly true that a prosperous country needs a solid infrastructure. And that infrastructure has all kinds of different "economies." ("Economy" here is used to indicate the management of an area of life which need not be financial). There is the "health economy," the "education economy," the "environment economy," the "social economy" (which in the eyes of CPJ is much richer than the materialistic social economy identified by the NDP: CPJ would include healthy families, healthy marriages and healthy employer-employee relations). One could even speak of a "morality economy" and a "spirituality economy."

All these economies or interactive systems can be healthy or they can be sick and deficit-ridden. All of them interact and influence each other. A deficit in one or more of these negatively affects the other economies. For that reason it would be wrong if we as Canadians reduced the illness of our country to fiscal irresponsibility.

The economy leads

At the same time, I'm reminded of how Dutch Calvinist professors Dooyeweerd and Van Riessen always identified the economic sphere as a *leading* sphere. It's terribly important to have economic health. If an economy breaks down, most of the other areas break down, too. And sometimes, in order to solve a problem in one area, you have to borrow strength from another area. So perhaps the social network has to suffer a while in order to give the economic sector new energy to fight off the disease brought on by irresponsible spending. In other words, allow the government to inflict short-term pain on social programs.

Perhaps Canadians would not mind an increase in taxes if they thought that governments used their money wisely. But who in this decade of waste has confidence in government bureaucracies? Less government bureaucracy is what most Canadians want. And we support that direction. We don't trust big government anymore than we trust big business. But whatever government decides to do must be done to enhance the well-being of all Canadians and to encourage other sectors in their responsibilities.

Ironically, though, when the fiscal economy breaks down, the moral and spiritual economies may actually experience a revival. The opposite also seems to be true, the greater the prosperity, the weaker the spiritual and moral fibre of the nation. Something to keep in mind in this age of "lapsed" Christians and autonomous consumers.

Which makes one wonder, should we even worry about economic collapse? The answer for Canadians has to lie in doing justice in all sectors of society, observing all the creation laws for responsible living and practising smart mercy instead of focusing single-mindedly on hitting the debt wall. **BW**

Feature/Letter

Why you should apply now for Canadian citizenship

Zev M. Rosenblum

If you are a landed immigrant (or *Permanent Resident*) of Canada, you should now seriously consider applying to become a Canadian citizen as soon as possible, as there are proposed new changes to the law which may result in you losing your landed immigrant status, and your right to remain in Canada.

Scope too broad

The federal government's controversial Bill C-44, contains proposed changes to the *Immigration Act*, which would entitle the government to deport non-citizens who are convicted of certain criminal offenses.

Although the government appears to have drafted these provisions to tighten up on Canadian immigrants who commit serious crimes, the scope of Bill C-44 is too broadly drafted, and would affect landed immigrants who are convicted of some relatively minor offenses as well.

Therefore, until a landed immigrant obtains Canadian citizenship, there is a very real possibility of losing his or her right to remain in Canada.

Aside from the proposed changes to the *Immigration Act*, there are many other reasons for a landed immigrant to apply for citizenship. Only Canadian *citizens* are entitled to vote or run for public office. Furthermore, only Canadian *citizens* are entitled to take advantage of the opportunities to work in the United States and Mexico, pursuant to the North American Free Trade Agreement (NAFTA). There may also be tax and estate planning reasons as to why a landed immigrant should apply for Canadian citizenship.

Potential problems

In Canada, individuals qualify for citizenship status either by birth, or by naturalization. If you are born on Canadian soil, or born to a Canadian citizen, Canada will recognize you as a Canadian citizen.

However, if you were born outside of Canada, and one of your parents was a Canadian citizen at the time of your birth, you will automatically cease to be a Canadian citizen upon attaining the age of 28, unless you apply to retain your citizenship before reaching age 28. This potential problem for "second generation citizens" is not widely known.

A landed immigrant can obtain Canadian citizenship by naturalization if he or she has "resided in Canada for three out of the past four years." As many landed immigrants do not physically reside in Canada for extended periods of time, the residency requirement is often difficult to meet.

Many landed immigrants have never bothered applying for a Canadian citizenship, despite the fact that they would easily qualify.

However, Canadian courts have given a liberal interpretation to the definition *residence*, such that actual, physical residence is not a requirement of the *Citizenship Act*. In fact, time spent outside of Canada may be included in the calculation of the three-year residency requirement when the applicant can demonstrate that he or she has centralized his or her mode of living in Canada, and has taken steps to maintain his or her residency in Canada, even while outside of the country.

Half days

A landed immigrant is also entitled to count part of the time that he or she was in Canada, prior to obtaining landed status, towards the three-year residency requirements for obtaining Canadian citizenship. The *Citizenship Act* deems each day during which a person was resident in Canada before he or she obtained landed status as "one-half of a day of residence."

So, if a person was in Canada with a visitor (or other temporary) visa for two years immediately prior to obtaining landed immigrant status, he or she can accumulate one year of residence based on the half-day rule. That person is eligible to apply for Canadian citizenship after only two years from obtaining landed status.

Although one does not require an immigrant or citizenship lawyer in order to apply for Canadian citizenship, if you are uncertain as to whether you meet any of the criteria, such as the residency requirement, it is advisable to obtain legal assistance, so that your application can be properly presented.

Few exceptions

The entire process of applying for and obtaining Canadian citizenship, generally takes between eight months to one year, depending on the backlog of the Citizenship offices and the Courts in your particular area of residence. In certain extenuating circumstances, Citizenship officials will speed-up the process for special applicants who must obtain Canadian citizenship on an urgent basis.

However, the officials are very strict regarding the special cases which they will expedite. An applicant must show extremely good reasons as to why he or she should be granted citizenship on a rush basis.

Exceptions have been made for applicants who are terminally ill, and wish to obtain citizenship before death. Exceptions have also been made where an applicant is employed by a Canadian company, but is soon to be posted outside of Canada.

Serious consideration

Many landed immigrants who have been residing in Canada for over three years have never bothered applying for a Canadian citizenship, despite the fact that they would easily qualify.

In light of the proposed changes to the *Immigration Act*, all landed immigrants should now seriously consider applying for Canadian citizenship once they qualify, in order to safeguard their ability to remain permanently in Canada, and to enable them to take advantage of the benefits of Canadian citizenship.

Zev M. Rosenblum is an Immigration and Citizenship lawyer with the Toronto law firm of Goodman and Carr.

Letter

Almost there, but not quite

I want to thank you for your paper's coverage of the recent visit to the Calvin College campus by presidential candidate Dr. Gaylen Byker. I do want to clear up one error of fact, however, which I think is significant. Dr. Byker has not yet been presented to the College board of trustees as a candidate for president; thus the trustees have not yet recommended him for approval to the CRC Synod 1995.

Dr. Byker's recent visit to campus to meet with students, faculty, staff, alumni, board members and others was intended to be one more tool by which the presidential search committee might evaluate the candidate. That committee will meet Feb. 4 to decide whether or not to submit Dr. Byker's name to the board of trustees. Should the committee do so, Dr. Byker would become part of the agenda for the Feb. 16 and 17 board meetings to be held on Calvin's campus, and the trustees would make a decision at that time in regard to appointing Dr. Byker and forwarding his name to synod for approval.

The search for the next president of Calvin College has been a thorough and meticulous one and I just wanted to be sure that your readers had an accurate understanding of where we are in the process. I appreciate your paper's continued coverage of Christian higher education. I also enjoy staying in touch with my Canadian roots. Keep up the good work!

Phil de Haan
Director of Media Relations
Calvin College
Grand Rapids, Mich.

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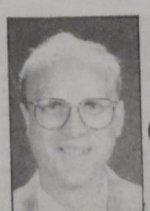
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Intergenerations: Careers

On the job with Lorelei Koke: therapist

Does being a Christian make a difference?

Nandy Heule

***"Being a Christian makes a total difference for me as a therapist."* Lorelei Koke, BA, MSW**

Under "Amazing Facts" in the Globe and Mail it was recently reported that the number of self-employed women in Canada is growing dramatically. Professional women, especially, are striking out on their own. Home-based therapist Lorelei Koke is part of this employment statistic.

Although being self-employed offers administrative and scheduling challenges, it also gives the flexibility to respond to a crisis which may occur long after regular office hours, says Koke. During a mid-afternoon phone conversation, Koke shared the following thoughts about her work.

Name: *Lorelei Koke, BA, MSW*
Job: *Therapist*
Age: *Forty-something*
Company: *Self-employed*
Location: *Jordan, Ont.*

How did you get to be a therapist?

After completing my BA at Trinity Christian College in the Chicago area, I worked with teens in group homes. I enjoyed that but realized I should get additional training in social work. I obtained a BA in social work from the University of Windsor and for two years I worked with a Family and Children's Services agency. Then my husband and I moved to St. Catharines where I found part-time work at Salem Christian Counselling Services. I stayed there for seven years and then decided to go back to school.

Starting in 1986, I commuted to Buffalo, N.Y., to work on a Master of Social Work degree at the State University of New York. After graduation in 1987 I was offered a job at Hotel Dieu Hospital in St. Catharines working with cancer patients. I loved this work, but personal health concerns and family responsibilities combined to make it too difficult to continue that job. I decided to start a private practice in Christian counselling for individuals, couples, families or groups.

What is your typical work day like?

It's my goal to work half-time, and I adjust the number of new cases and contracts I accept accordingly. My work is varied. At the moment I'm under contract with Hotel Dieu to lead six therapy sessions for cancer patients. I challenge each patient to evaluate him- or herself: *What am I doing to cope with the cancer? What negative attitudes might make it difficult for me to fight the disease? Where can I find support?* I also teach the cancer patients coping skills, such as relaxation techniques.

It's a real privilege to work with people facing crises. When a person is ill with cancer, he or she deals with life from a very deep perspective. The patient has to come to terms with his or her life. Sometimes the illness — the prospect of possible death — will challenge a person to resolve long-standing conflicts with others. It's very fulfilling to help people through this type of crisis.

Does your job help you live your faith?

Being a Christian makes a total difference for me as a therapist. Of course, a non-Christian therapist can accept and love his or her clients. But as a Christian, I feel I need to go beyond that: I try to be Christ-like.

Clients have told me that they deeply value that I accept them and love them for who they are, without judging. Being Christ-like involves striving to accept people unconditionally, as he did.

Also, I ask my clients: What is your anchor? Where is your hope? I'm up-front about my own choice: that my anchor is knowing that Christ will walk with me and will never leave me.

Lorelei Koke

I am not asking clients to become Christians; I accept them for who they are. But I will encourage them to find within themselves a spiritual foundation. God wants to heal hearts, people's deepest selves. I address a client's spiritual self, regardless of his or her religious convictions. If a client is a Christian, I will pray with him or her when appropriate.

What about making a living?

A therapist in private practice can make a very good living.

What do you like best about your job?

Clients often have a choice to change, or not. It's wonderful when clients start realizing that they *can* change. It is fulfilling to see healing take place, to see clients become more "whole."

Anything you dislike?

Working from home has disadvantages. It's important to manage time properly. I have felt also that it's important to find a support group of another professional person for support and accountability.

Opinions in this column are those of the person interviewed and might not reflect average compensation or working conditions — Nandy Heule, interviewer.

50th Anniversary Rearview Mirror

Five of the 15 pages of the October 1949 issue of *The Canadian Calvinist* deal in detail with goings-on in Christian Reformed churches being established across Canada. In addition, the Canadian identity of those immigrant churches was already being talked about, even though, as Toronto "home missionary" Rev. S.G. Brondsema pointed out, the post-war immigration trend was only two years old.

Both the B.C. and Ontario churches were part of American classes: Pacific and Grand Rapids East, respectively. Brondsema was not against forming Canadian classes but argued — beginning on CC's front page — against moving too quickly:

CHURCH MATTERS

THE REV. BRONDSEMA EXPRESSES HIMSELF

We thank the Rev. S. G. Brondsema, Home Missionary in the Toronto, Ontario, district for his timely contribution on the subject of classis formation. His letter follows below.

DEAR MR. EDITOR,

May I take the liberty to express a few opinions in the matter of forming separate Classes of the Canadian Churches? This is a live subject: Cl. Pacific is confronting it with respect to the churches in Alberta, and Cl. Grand Rapids East with respect to those in Ontario.

Much is made of the argument which is found also in your article in the last Can. Calvinist, viz. "Contacts fruitful toward united church consciousness can be made by Can. representatives serving on denominational boards and gatherings." N o boards are mentioned, but I am thinking of a few. Calvin College Trustees, Board of Missions, Board of Home Missions, and Delegates ad Examina. But, what chance do our immigrants have of getting on these boards, since these positions are all held by ministers? And as to representation at church gatherings, this would be reduced rather than increased. For, instead of one elder from each church attending a meeting of classis in the States 2 or 3 times a year, only 2 elders from the entire classis would attend Synod only once a year. So there would be less direct contact, rather than more.

There is another matter that enters in, at least as far as the all-immigrant churches are concerned. For these good people have not only been transplanted to an entirely new country, but of a sudden they find themselves members of an almost entirely strange church. As a result they can speak intelligently about Kampen and the V. U., but are almost perfect strangers to Calvin College and Seminary, having only a vague conception of where Grand Rapids is. They are fairly well acquainted with the mission work carried on in the East Indies, but know very little about the mission work carried on by the church of which they have become members. Now, this cannot be held against them, but it is evident that some orientation has to take place. And that doesn't happen overnight. The government evidently has good reason for requiring a five-year residence before they can become citizens of Canada.

You also mention the possibility of sending "fraternal delegates," as is done by a few Classes. But here again, this would not directly benefit the immigrants, as these delegates are always ministers.

You state that "American delegates at church meetings found it hard to readily take an intelligent part in the discussion of matters pertaining to Canadian churches." I agree, but would not the formation of separate Can. Classes result in the reverse being even more true? What I would very much dread to see come into existence is an "apartheid" (S. Africa), which would not be conductive to true unity as a denomination. Contacts must be maintained, both of the American with the Canadian, as well as of the Canadian with the American delegates, in order that all way take an intelligent and prayerful interest in the problems of the denomination as a whole.

All of which does not imply that I am opposed to the formation of separate Classes of the Canadian churches as such. But my contention is that it would not be to the best interests of the denomination to have them in the immediate future. We should not forget that the present stream of immigration is only two years old. And next year the arrival of several thousand new immigrants is anticipated. This requires a certain period of assimilation and acclimatisation, also as far as church life is concerned....

[Editor De Koekkoek ended his response to Brondsema with this paragraph:]

We are agreed that we should go slowly, but who will set the pace? Our classes and synod should leave that largely to the Canadian churches themselves. We trust that final action will be taken because of, and not inspite of the Canadian churches' wishes.

Book Review

Working for justice while challenging the compartmentalizing of faith

Media / Arts

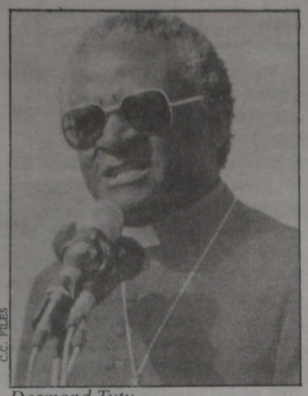
The Rainbow People of God: The Making of a Peaceful Revolution

Desmond Tutu; edited by John Allen. New York: Doubleday, 1994, 281 pp., $29.95. Reviewed by Nandy Heule, a journalist from St. Catharines, Ont.

The Nobel peace prize committee is not a stranger to making controversial decisions as it showed last year when it chose Yassar Arafat, Yitshak Rabin and Shimon Peres to share the prize. It is exactly 10 years ago this year that the committee made waves by choosing Anglican clergyman Desmond Tutu as the Nobel laureate for his work on behalf of blacks in South Africa.

Predominantly in his position as general secretary of the South African Council of Churches, and later as Archbishop of Cape Town, Tutu consistently fought to end *apartheid*. (Tutu became so prominent in what he called the "struggle" to end this political system of race segregation that Nelson Mandela, now the first black prime minister of South Africa, in a foreword to this book, refers to Tutu as the former white government's "enemy number one.")

The Rainbow People of God is a collection of Tutu's sermons, speeches, and letters,



C.C. FILES

Desmond Tutu

gathered and edited by his media secretary, John Allen. These writings are interwoven with historical background to help the reader place the addresses in proper context.

Words with a familiar ring

Desmond Tutu was born on Oct. 7, 1931, in Transvaal, South Africa, abandoned a teaching career for political reasons and started training for the Anglican priesthood in 1958. After his ordination in 1961, Tutu steadily rose to prominence in the church and was appointed Dean of Johannesburg in 1975. One year later he wrote to then Prime Minister John Vorster warning of the potential for violence in South Africa. This seems to be the beginning of Tutu's political career.

However, this priest insists he is not a politician, and never will be. "No, I am a pastor, I am a pastor," he tells a Danish journalist (p.204). "I am a church person who believes that religion does not just deal with a certain compartment of life. Religion has a relevance for the whole of life and we have to say whether a particular policy is consistent with the policy of Jesus Christ or not.... My role, the role of church leader is to be able to say, 'Thus saith the Lord.'"

In this capacity, Tutu tells government powers over and over that he receives his mandate to fight *apartheid* from the Bible which, he says, "is the most revolutionary, the most radical book there is."

"If a book had to be banned by those who rule unjustly and as tyrants, then it ought to have been the Bible. Whites brought us the Bible and we take it seriously."

The Rainbow People of God will be of interest to Reformed Christians because Tutu's theology is profound and — yes! — it sounds very Reformed indeed! (This seldom, if ever, came through in media reports on Tutu.) With the great 16th-century European Reformers, this African Anglican theologian takes as his starting point that all people — black, "colored," or Africaans — are first and foremost made in the image of God.

Faith has societal implications

In a letter to then president P.W. Botha, after a disastrous face-to-face encounter, the Archbishop writes: "The Bible teaches that what invests each person with infinite value is not this or that arbitrarily chosen biological attribute [like race], but the fact that each person is created in the image of God (Gen.1:26) [p.147."

In the many sermons and other writings in this collection, Tutu develops rich thoughts on the Kingdom of God, leadership, the church's involvement in politics, and Christian unity. He often ends his later speeches by quoting Romans 8: "If God is for us, who can be against us!"

The book ends in 1994 when Archbishop Desmond Tutu at age 62 is allowed to vote for the first time in the land of his birth.

After finishing the book, the reader might feel compelled to join him in his prayer for Africa as quoted in an adapted form: "God Bless South Africa/Guard her children/Guide her leaders/And give her peace for Jesus Christ's sake. Amen."

This book will challenge the reader to think about the political and socio-economic implications of being a Christian. It also demonstrates in a powerful way how the church can be on the cutting edge of social change.

Book presents Canadian history in lively fashion

Kati Rekai

TORONTO (Canadian Scene) — Canadian history is often called this country's "best-kept secret". One has only to observe Canadian Alex Trebek's facial twitch when on his US network quiz show *Jeopardy*, a contestant fails to answer the most elementary question on Canadian history or geography. And the producers don't even dare to offer questions on Canadian art or literature.

Thank goodness for Michael Bliss, a history professor at the University of Toronto, who presents Canadian history in a manner that is palatable and understandable to everyone who reads English, whether Canadian-born or newcomer. In his latest book, *Right Honourable Men: The Descent of Canadian Politics* (published by Harper-Collins), Bliss has produced a work that should reach not only Canadians but our neighbors to the south as well.

We need to instill the love of our country's history into the minds of all Canadians, and Bliss has achieved this objective. His "right honourable men" are, of course, Canada's prime ministers from Sir John A. Macdonald to Brian Mulroney. Bliss outlines their wielding of the power that has shaped Canada. Our history, often deemed in ignorance dull, comes alive as something adventurous in Bliss' hands.

Bliss tells us how much of the power of prime ministers has shifted to "backroom" committees whose advice strongly influences their decisions. His book is an important addition to works on Canadian history. It is strongly recommended for newcomers who want to know how Canada has become the democratic country it is today through the roles Canada's prime ministers have played in that evolution.

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Church, Marian Van Til, page editor

Latin America consultation brings missions together

PANAMA CITY, Panama (EP) — Latin American pastors, mission educators and representatives of mission agencies working in Latin America gathered Dec. 5-8 in Panama City to discuss the need for a co-operative effort to accomplish the goal of world evangelization.

More than 180 people gathered for the first Working Consultation on Latin Church/Missions Partnership. The event, held under the auspices of COMIBAM, (Cooperation in Missions from Iberoamerica), brought together individuals representing 145 different churches and groups, and another 20 international observers.

"For me this has been a dream come true" said Edison Queiroz, a Brazilian member of the COMIBAM board of directors. "I always wanted to see churches, agencies and training institutions planning together and sharing strategy, vision and plans. It is in this gathering that I've seen the beginning of this three-way interchange. This will mark a significant difference in the preparation process and in the sending of Latin American missionaries."

Representatives present at the consultation discussed the sending of Latin American missionaries, an important factor given the growing participation of Latin Americans in world missions.

Latin Americans as missionaries

Agencies and churches concluded that both groups were necessary in the task of world evangelism through Latin Americans, and they committed to plan together and develop sending strategies.

"When we began to work in missions we tried to do it all on our own. As time and the field work went by, we realized that we really needed to work cooperatively with a mission agency to improve our results and to avoid duplication of efforts" said Jose Cintron, pastor of one of the largest Hispanic churches in the U.S. and president of COMHINA, the equivalent of COMIBAM among Hispanics in the U.S. and Canada.

"This meeting is helping us Latin Americans to find our unique place in the missionary work. A key element in this gathering has been the high participation of pastors. They will, no doubt, return to their own churches with a better understanding of what missions are all about," said Pedro Carrasco, leader of the PM International.

Prior to the consultation, the First Panamanian National Missions Conference was held by CONEPA, the Evangelical Alliance of Panama. Resulting from that conference was the establishment of the first Panamanian inter-denominational missions agency.

Crystal Cathedral hires 'old hymn interpreter'

GARDEN GROVE, Calif. (EP) — Internationally known gospel singer Tom Tipton has joined Robert Schuller at the Crystal Cathedral in Garden Grove, Calif., as "Interpreter of the Old Hymns." He explains, "My work with the old hymns as an interpreter is to keep them alive." 'Amazing Grace' is as consistent and constant as God is, but we haven't been hearing the words lately. I want to be able to go back and reflect on what the hymnologist meant when he told us about this 'Friend We Have in Jesus.'"

Tipton, 61, has worked with Schuller for 16 years, even since they met at Hubert Humphrey's funeral, where Tipton performed. During that time, he appeared on the "Hour of Power" television program more than 60 times.

"People always thought I lived on the West Coast because I was on the 'Hour of Power' so much," jokes Tipton. He has travelled the world with Schuller, Billy Graham and Youth for Christ.

Black booksellers unite

GARY, Ind. (EP) — The Christian African American Booksellers Association is a new organization serving a specialized segment of the Christian retailing industry. After several years of informal networking, black bookstore owners decided to hold annual meetings and regional meetings focusing on common interests. The meetings are expected to include exhibitions by vendors who manufacture Christian products for the African American market. Hardina Anderson, who owns the Jesus Shoppe in Gary, Ind., is president of the new group.

Merton journals to be published

SAN FRANCISCO, Calif. (EP) — After a spirited auction, the Merton Legacy Trust granted world publishing rights for the journals of Thomas Merton to Harper SanFrancisco, a division of HarperCollins Publishers. The journals will be published in their entirety in seven chronological volumes. "The acquisition of Merton's final legacy represents one of the proudest moments in our divison's long history," said publisher Thomas Grady.

Merton was a Trappist monk and peace activist who is regarded as one of the most important spiritual writers of the 20th century. The journals are the last major writing by Merton that will ever appear. The Merton Legacy Trust was formed by Merton in 1967, the year before his accidental death in Bangkok, to administer his literary affairs and arrange for the publication of his private journals 25 years after his death. The first volume will be published in the fall of 1995.

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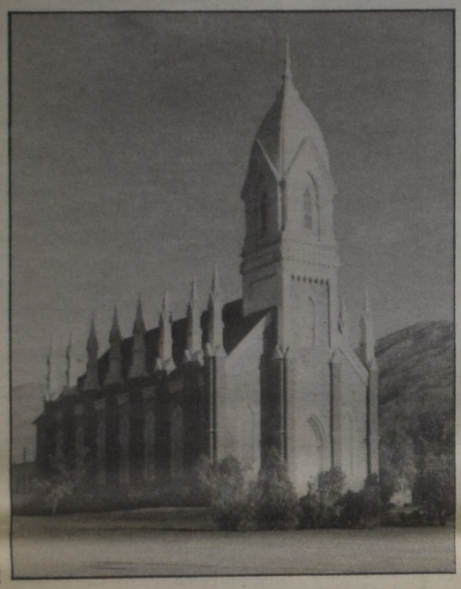
Not the steeple but the people

Andrew Kuyvenhoven
CHAPTER & VERSE

For thousands of years God lived on Mount Zion in the city of Jerusalem. That was his address in the world. People from Galilee, Ethiopia, Rome or Libya who wished to worship the living God would travel to Jerusalem.

However, since Pentecost, God has not lived in any particular building. That's one of the many changes inaugurated by the descent of the Spirit. God's *people* form God's temple (1 Cor.3:16).

When the New Testament speaks about a "building," the "builder," "laying the foundation" and "building up," the language always refers to *people*, to Christians who are "grounded" in the gospel and growing in the Spirit. The New Testament never speaks of a building of wood and stone in which God lives. All the Old Testament temple language applies to people in the New Testament. God deserted the temple of Jerusalem. He gave it up to destruction (A.D. 70). But he says of his "people temple," his New Covenant temple: "If anyone destroys God's temple, God will destroy him; for God's temple is sacred and you are that temple" (1 Cor.3:17).



C.C. FILES

After Pentecost there is no holy hill, no holy city, no holy house and no holy land; there's only a holy people. Today God's earthly dwelling place is the people who have believed his Word in whom he dwells by his Spirit.

Avoid individualism

God's people, all together, are the holy temple. Of course he lives in each of us because he dwells in all of us. But one must not think too individualistically about the temple. The New Testament does *not* teach that we form a *bunch* of temples, but that "You (plural) are the temple (singular)" (1 Cor.3:16). There's one foundation and one holy, universal people-temple (Eph. 2:20,21). All together we are the living stones of one great spiritual house (1 Peter 2:5) where God is worshipped.

It is very important that we remember that a church building is never a temple. A church building is a gathering place for God's people. At the beginning of church history they gathered in someone's house, just as you did (maybe) at the beginning of your local church's history. Later Christians erected special buildings as places for worship. And throughout the centuries Christians have been tempted to turn their meeting places into God's dwelling place.

Whenever this happened — whenever people came to regard the building with a roof and a steeple as God's dwelling, the actual temple was neglected. It is probably a rule without exception: when glory is added to the building, it has first been taken from the people. As a matter of fact, the Reformation became necessary precisely because the Old Testament temple worship was being repeated around an altar, by a mediating priesthood, in holy buildings. And when the cathedrals were rich and holy, the real temple of God lay in ruins.

We are slow learners. And we refuse to grow up. It is much easier to go to the temple than to *be* the temple. It is easier to invite people to a holy building than to be the place where they can find God. And yet it is the riches of our time and the nobility of our lives that we are the house of God. We are his address. The world must come to the church to find God. And by the church we don't mean the steeple but the people.

Andrew Kuyvenhoven, a retired pastor of the Christian Reformed Church, is a recovering heart patient, newly grateful for every day God gives.

Plot to kill Pope averted

MANILA, Philippines (EP) — Two people were arrested in mid-January in a plot to kill Pope John Paul. The pontiff, in Manila to celebrate the 400th anniversary of Christianity in the island nation, had to change his route to the Manila airport after terrorists discovered his original route. The two arrested were part of a Muslim extremist gang. They were being sought by Filipino police after bomb-making materials were found where the pontiff was staying. During the pope's five-day tour of the Philippines, he spoke via radio to the estimated five to eight million Catholics in China. His Asian pilgrimage also took the pope to Australia and Sri Lanka.

Bible society targets evangelism materials for Native Americans

COLORADO SPRINGS, Colo. (EP) — Native Americans have been targeted for evangelism through three new publications by the International Bible Society (IBS). At the Native American and Rural Communities Ministry of IBS, based in the centre of the Coeur d'-Alene Indian Reservation in Plummer, Idaho, Native American Christian leaders met with members of IBS and strategized about the Christian literature needs of Native Americans. Out of that meeting, *The Jesus Way* series was developed, with Scripture portions containing helps written by and for Native Americans.

"IBS's decision to partner with key Christian Native America leaders to produce culturally relevant and attractive Bible literature specifically for Native people is a tremendous step in bringing the Good News of Jesus Christ closer to where Native people live," said Richard Twiss, executive director of the North American Christian Council.

"The day is here when Native and Anglo ministry leaders must work together with a bigger heart for reconciliation among our respective people groups in order for there to be more and better fruit among Native people."

Calendar of Events on page 18...

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Feature

The poetry of Linda Lensink

C.C. FILE PHOTOS

Winter Solace

The bare branches
of naked winter trees
are solace for me,
a stark, spare beauty.

Grey/black and eloquent,
gaunt limbs moving,
moaning in the wind,
the ancient angular wrecks
of storm and time,

or the still, waiting, lace-like testaments,
those perfect in symmetry and line,

the young orchard trees,
frail and uniform,
twig-branches sketching a mist, hovering,

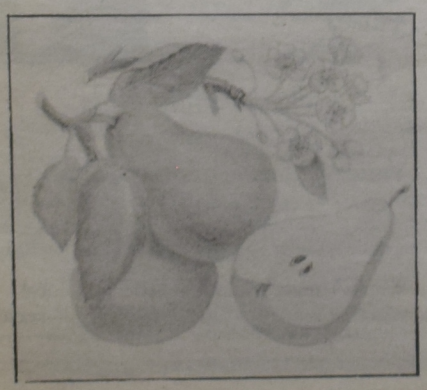
and those with smooth slender trunks,
graceful with dancer-limbs,
reaching up,

the bare branches
of naked winter trees
are solace for me.
Spare beauty.

Luscious Yellow Somewhere

Pears,
mellow, mild, and yellow,
hang luminous
on black november boughs,
on cold, wet branches
in a dull grey space.

These pears are portals
to another place —
a bright warm luscious yellow somewhere.



A Song out of Silence

What intricate,
delicately arranged
arrangement,
He, with wondrous words, has beauty spoken.

Powerful, tender,
the Word of God
that speaks a world's existence,
also deigns to sing my soul.

With care He composes
a song out of silence.

For You, My Child

Made, formed, knit,
surrendered
in love,
a bursting, spacious, proud,
whole heart and lungs love
I have for you, my child.
A laundering love,
a hat, coat and mittens love,
the middle of the night kind of love
I have for you, my child
An unrequited love,
a waiting, hoping,
longing
aching
love
I have for you, my child.

In The Other Room

Sit here beside me,
(I long to say)
Come, hold hands,
our hearts will play!

In the other room,
you seem so far away!

Come,
our work will last forever,
the bills and dishes
always in the way.

In the other room,
you seem so far away.

Roar

I hadn't noticed the wind was blowing
until I came inside.
Whistling around eaves,
flinging bits of sand and leaves
at windows,
banging branches
and trash cans against castle walls,
the wind invaded my inner world
of thought.
So I opened the door and invited the wind to roar.

Linda Lensink is a teacher, homemaker and poetry lover who lives in St. Catharines, Ont.

Feature

How at home should we feel in our church?

Adrian Peetoom

It's elder reporting time in consistory. However, before each person runs through his routine family visits of the past month, there's the agenda point of members wanting to leave and new members wanting to join. Seven cases today: four couples/families leaving and three joining. For each case the elder of contact explains the situation.

The "leavers" want to join (have already joined) one of the local evangelical churches. Two of the "comers" want to switch from membership in a local evangelical church. The third has come in via marriage to a member, having been nominally Catholic for most of his life.

Each case has its unique aspects. Yet all elders summarize each case with the same phrase: "The leavers feel more at home where they went/want to go," and "The comers feel so at home with us." Most other elders nod their understanding when the phrase "at home" is used. Motions are made, seconded, and unanimously adopted to ratify decisions clearly already irrevocably made by the comers and leavers. And the meeting proceeds to the next agenda point.

Funny phrase, that "at home." My wife and I once attended Sunday worship in the Netherlands in a conservative Reformed church in Urk, formerly an island and now a village outpost in a Dutch polder. Urk is famous for its headstrong fishermen, sturdy churches and male choirs that sing the old Genevan tunes with the old words at very slow tempos. Two elders and the sitters in the balcony pew to which we were directed had already made it clear that we weren't really welcome.

After some singing and the reading of the Ten Commandments by a member of the consistory, the minister finally climbed the pulpit to deliver what we thought would be the sermon. It turned out not to be a sermon, but a lengthy introduction to it.

The words weren't based on any Scripture passage or single text. The minister merely launched a diatribe aimed at all members of the congregation — children and young people of both sexes, men and women in their various functions as marriage partners, parents and workers. The elders and deacons were mentioned specifically, as were the church organist and caretaker. (Not visitors, let me notice in passing, but then, the minister may not have noticed us way up in the balcony.)

The operative phrase of the diatribe (my dictionary defines *diatribe* as "a bitter criticism, a denunciation") was "generation of vipers," and the specific description of each group left no doubt that all aspects of the lives of the hearers were to be condemned as steeped in sin and drowned in darkness. Each member of the congregation was a viper, unworthy of sitting in this church, unworthy of hearing the Word of the Lord which was yet to come (after singing another psalm, the offering, and the reading of Psalm 19 on which the subsequent sermon was based).

The regular pewsitters clearly felt "at home" as targets of this diatribe, and would probably have been upset if the minister had decided to skip it for a Sunday. The faces of the elders sitting in a pew, facing the congregation betrayed no emotion. The backs and heads of the other pewsitters betrayed no inner turmoil. Even the children sat like their parents, almost without movement and eyes glued to the high pulpit. These people had been trained from birth to expect this kind of worship service and they felt "at home."

Comparing notes

My wife and I didn't, of course, *feel at home*. Our expectation of worship services is very different. We don't like to be wrapped up in unworthiness for a sustained time through pulpit words and singing and worshipping bodies that choose the pit(s) for themselves. But we didn't feel "holier than thou" when we came out. Our criticism of this worship *home* eventually led us to talk a bit about our own church home, the worship settings and activities we're used to and comfortable with. And we discovered that our own worship-and-Word

criteria are just as human-made and traditional as those used in Urk. Perhaps less rigid, and certainly shorter: but we're certainly able to endure the odd "odd" worship service.

We, too, have expectations shaped by our traditions and experiences, and our contemporaries have them as well. We, too, have our "standards" for songs. Each congregation ignores large sections of the *Psalter Hymnal* or whatever hymnal, and has favorites from it that get sung regularly. Each congregation, Christian Reformed or other, has expectations for the forms of prayer, confession, special events (e.g. Mother's Day), preaching (including choices of texts), length of service, music and congregational participation. Those things are part of the at home aspect of congregational membership.

Except, that loyalty is slipping, in my judgement. The seven church-swappers of our first paragraph exchanged one "at home" for another. They are part of a trend characterized by the fact that various church *homes* are beginning to have less of a hold on individuals and families. Congregational and denominational fence-jumping is on the increase. As others have pointed out (Reginald Bibby, for example), church membership is taking on a consumer aspect: if you don't like one religious "supermarket," try the other one down the block.

Such a church is 'useless'

Maybe it's time to ask: "Is *being at home* an acceptable criterion for church membership?" It was while brooding on this matter that I came across an Okke Jager aphorism taken from a 1993 book *Beeldenstorm [Iconoclasm]*, published in the author's honor after his death.

Here it is in my own (free) translation: "We ought to be members of a church where we feel least at home. But what about the idea of one church for all? Agreed, but it ought to be a church where the Bible is opened not for confirming our prejudices but for challenging them, for drawing our attention to words that stick in our craw rather than those that taste like honey on the honeycomb."

Ironically, sweet words of grace would likely be words sticking in the craws of those Urk worshippers. What would be craw-stickers for us?

I'm not sure that the seven church-hoppers I alluded to in the first paragraph actually meant the "at home" to mean comfortable and familiar. Maybe the leavers had justified criticisms of the easy patterns of their old congregations and appreciated the more uncomfortable patterns of the new one. As I heard and observed them, however, I think that the reporting elders assessed "at home" as comfortable, peaceful, free from having to think and feel too much, an oasis in the week of turmoil, a familiarity that enables you to find food and the bathroom even in the dark. If that's what "at home" means, then, as Okke Jager suggests with his aphorism, the church is useless.

A time of change

The world today is in turmoil. Institutions are crumbling and long-held truths are under attack. Perhaps (I've said it before), scholars two- or three-hundred years from now will judge our century to have been like the 14th and 15th centuries to which we now give names like Renaissance and Reformation. We live in an age of tremendous changes. Why should the church be exempt?

Many people want the church to be a monastery/cloister, a place of quiet behind walls, a "haven in heartless world" (the title of a Christopher Lasch book written about the family).

But why should it be? Luther and Calvin yanked the church from behind self-made walls into the world, and both Reformers unleashed unrest, turmoil, challenge, new Bible translations, new songs, new church institutional arrangements, new faith formulations, new ways for believers to think about and relate to one another.

No idea of direction

Just picture this church: a congregation full of bewildered people, some intellectually, others emotionally, still others spiritually bewildered. Some members are bruised by their past experiences and others are ashamed of having been bruisers. Some are confused by the wide variety of Bible interpretations that seem to put the wrecking ball to long-held doctrines. Others would rather go back to the King James Version. Some like new songs, others despair of ever hearing the Genevan tunes again. Some are suspicious of professional clergy, and others would like a clergy*man* of strong leadership and personality. Past turmoils still fester in the suspicions and animosities of some members towards others. No member seems clear about what this congregation stands for, or where it is supposed to be going.

Now who would want to be a member here? Well, Okke Jager seems to suggest maybe that's the kind of church *home* we should be looking for. One in which every member gets challenged in his or her own private "homeness." Maybe the time has come that we see *church* as a reflection of the world in which we live, and membership becomes a calling to develop new knowledge and a sense of toleration.

Maybe church worship ought not to express who we think we are, but should scrub us free from outer layers which hide who we really are.

This I know: the "being at home" which was sanctioned by the elders I mentioned cannot be what the church is really about.

Adrian Peetoom lives in Waterloo, Ont., where he has been studying theology since his retirement from publishing educational material.

Comment

Solar power prices coming down to earth

Economic Housekeeping

Bert Hielema

At the junction of Highways 37 and 7, about 4 km north from where we live on Highway 37 near Tweed, Ont., a new store opened recently: The Sunpower Company. It is operated by one of my former employees.

For more than 20 years I've had a keen interest in renewable energy. The house we live in now I built myself in 1975 and designed it with passive solar energy in mind: I installed large southerly windows on two floors and placed it into a hill so that there is only minimal exposure to the colder north where only one small window is located. The two chimney flues are positioned in the centre of the house, but my attempts to heat water by the warmth of the chimney was a failure. Nevertheless, fuel consumption — part wood, part heat pump — in our home is kept very low due to R2000 standards.

When I visited my former colleague's new shop I was surprised to see solar panels charging even though it was a dull, overcast day. I always had thought that direct sunshine was needed to activate solar-powered energy systems.

Great advances

Tremendous advances have been made in solar energy. Last November ENRON Corporation, the largest natural gas company in the U.S.A., announced that it would spend $150 million (US) to produce solar power at rates competitive with fossil fuel-powered electrical generating plants. ENRON plans to have solar units operating by next year in the southern Nevada desert — where the U.S. Army used to test atomic bombs — with enough panels to power a city of 100,000 people.

In the past decade the cost of solar energy has declined by 66 per cent. A recent article in the Sunday *New York Times* suggests that, given the technology now available, a solar system in volume production could be constructed at a cost of less than $2.00 for each watt of capacity, which would translate to a cost of less than 6 cents (8.5 cents Cdn.) per kilowatt hour (KwH).

I quickly looked at my last Ontario Nuclear bill and discovered that I paid them 12.5 cents per KwH, including GST — a price which does not include the mothballing and decommissioning of the Ontario nuclear reactors, another expense dispatched to the already overloaded next generation.

Of course, eastern Ontario is not the Nevada desert where the sun shines virtually every day, abundant and year-round temperatures range from cool to very hot. What is appealing about solar energy is that there are not negative by-products: air pollution or hazardous waste disposal. It is also practically maintenance free, and, naturally, the fuel comes at no cost to the collectors.

Christians must take the lead

It is my intention to install a "Home Power System" sometime in June, including a windmill. I expect the weather to become more volatile and thus more windy. Insurance claims worldwide due to natural disasters have risen from less than $1 billion in 1960 (in 1993 dollars) to $12 billion in 1993 according to *The Economist* of Dec. 3, 1994.

With my energy package will come a 2,500-watt inverter which will allow me to feed electricity back into the grid when my batteries are fully charged and so reduce my power bill. This inverter also makes it possible to run all regular home appliances.

I fully realize that the electricity produced will cost me more than my current cost of 12.5 cent per KwH. But so what. I think that it is my duty as a Christian to use all available means to live a lifestyle that is geared to the New Creation. Such a lifestyle, by definition, is non-polluting and completely clean in all respects. If Christians do not take the lead in this, who will?

Bert Hielema, 20 years ago, made a conscious choice to relocate to a rural area near Tweed, Ont. He moved from St. Catharines, Ont., where a lot of turmoil has taken place since he left.

'Sing unto the Lord, a new song'

Arthur G. White

When the choir turned toward the congregation at the beginning of the service, we spotted the new couple right away: second pew centre, singing snatches from memory, singing with gusto and, it appeared, with joy. We choir singers share the minister's frontal view and don't miss a trick, especially this rarest of Sunday morning visitors: *prospective choir singers!*

How could anyone miss'em? They were up front in a pew by themselves, shoulders squared, heads held high (not buried in their hymnbook), mouths fully shaping vowels, extending for the high notes. They were immediate kin, an inspiration, I noted, as I leaned into my own tenor line and listened for their voices among the rest.

Her soprano was throaty and insistent. His voice was sharp, forceful and not quite on pitch, much like our minister's eccentric (off-the-mark) baritone, but *much* louder. Everyone near the front could hear them. The choir instinctively turned it up a notch, perhaps to compensate; at least to compete.

The sounds of their eccentric singing instantly retrieved a picture in my mind of Dr. Roy LeMoine, my philosophy professor at Iowa State University. Rev. LeMoine, an ordained minister, loved to sing, and couldn't — but did. If Professor LeMoine was there, he was singing, and *everyone* knew it. He couldn't carry a tune in a proverbial bucket, but that wasn't reason enough to dissuade him from trying.

"Isaiah and the Davidic psalmists tell us to 'Sing unto the Lord a new song,'" Rev.

C.C. FILE PHOTO

Roy was reported to have said. "My singing, they tell me, is never twice the same, so it must always be a new song!" We all agreed. We also respected the "voice" of his singing, for it was rich in blessing and imbued with a conspicuous heavenly praise — another biblical directive....

In like manner, this couple/duet were unabashed in their hymnsinging. Their singing was moving. I was carried along, elevated in my own singing and in worship itself. They held hands during the *Gloria Patri* and *Doxology* (choir members talked about that after church while disrobing). They both knew all the hymns, even the one the choir had had to rehearse (we noticed that, too). They flashed smiles of recognition during our seven-fold Amen (which they didn't sing).

These nameless persons felt like kin. I looked for them following the service, but our guests hadn't tarried. I thought of writing them, but the Guest Register contained no record of their presence. In the car on the way home, my wife expressed a similar feeling of closeness, maybe communion. What had happened here?

Whatever happened seemed extraordinary, something "of the Spirit." Music will do that to you; but this was more than music. This was a carry-over expression of their personal faith-on-the-line, a contagious sharing which ended up effecting my believing, *inspiring* me (and others) beyond the usual Sunday fare, to an awareness of God's serendipitous, often homely presence among these who gather with that expectation — a holy intrusion which our Sabbath habit had come not to expect.

With their spirited enthusiasm, a nameless couple made a "new song" out of four-tired-hymns-and-worship-as-usual, and dozens of us ended up with praise on our lips, where before there was only a song.

Art White is a retired pastor who lives in Clementsvale, N.S.

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God provides the kind of healing he knows you need

Dear P & M:

For some years I have struggled with a chronic illness. With time I have learned to accept the fact that God is almighty, and yet has chosen to let me be ill till now. Part of his reason may be that in various ways the struggle has been quite a learning experience.

Others have stated that persons who are healed from a chronic illness usually believe in God and are convinced beyond a doubt that they will be healed. In my experience the two are contradictory: I believe in God, who decides whether or not I will be healed. How then may I act as if I will be healed? This is not a theoretical question; it determines in part how I function.

One answer to this may be that in looking for a cure (one always does) one usually finds ways to live in a wholesome way (relationships, diet, work). That is, one assumes that God will bless our attempts to follow such a path. But there may be other sides to this.

Dear Learning Experience:

We are working our way through the book of Job right now. We were especially struck by Job's answer to his wife. After Satan attacked not only his family and possessions but also Job's health, she said to him, "Are you still holding on to your integrity? Curse God and die!"

Job replied, "You are talking like a foolish woman. Shall we accept good from God, and not trouble?" In our opinion, anyone who professes to believe in a God who decides whether or not a person will be healed echoes Job's belief in God's omnipotence and providence.

Joni Eareckson joins you in this corner. She is the young woman who was paralyzed when she dove into her family's backyard pool. If you are familiar with her book *Joni* you will recall that she went on to become a tremendous witness to the Lord. One of the lesser known events that concerns her occurred during a worship service. Apparently a number of faith-healing pastors were on the podium with her. They asked for her permission to lay hands on her and to pray for her healing. They argued that it would be an unbelievable proof of God's healing power if she were to be healed in front of the congregation and the large television audience that was also watching.

But Joni declined. Why? Because she believed that God was using her powerfully just as she was, paralyzed and in a wheelchair. She saw her condition as part of God's will for her life. Her wonderful Christian maturity allowed her to accept both good and trouble from God. Such faith enabled her to go so far as to hang a sign on her wheelchair which reads: "Praise the Lord Anyway."

Does this mean that Christians should not look for a cure or work on recovery? Of course not. An injury or an illness is a time of crisis when it is important to maintain your faith, to work on a positive outlook and to do all you can to assist in the recovery. Rest, exercise, proper diet and prayer will help you cope with what can't be changed and assist that which can! As you note in your letter, God will bless our attempts to follow a path that is physically and spiritually healthy.

During the recovery period following Peter and Syl Gerritsma's running accident we met "good patients" and "bad patients." Those encounters showed the difference that attitudes and faith made in the lives of patients and those who cared for them (including medical staff and family).

Does this mean that Christians should not pray with the expectation that God will heal them? We would say that Christians may and should pray fervently for healing as long as they don't assume for themselves the authority which rightly belongs to God. The statement "Thy will be done" may never be omitted from prayers for healing.

What should our attitude be towards the Lord? Believe God is *able* to heal..., but not that he necessarily will. Believe that everything that comes to us will be used by him for good. Believe that none of the contrasting categories listed in Romans 8 can separate us from the love of Christ. And believe that faith makes a concrete difference in the way we experience the Lord during sickness or health.

The tone and direction of your letter tells us that you live faithfully and hopefully. We want to affirm you in this. If and when we find ourselves injured or sick again, we would much prefer a visit from you than those who, like Job's three so-called friends, insist that our troubles are due to specific sins or lack of faith. Your struggle with your chronic illness has taught you much. May God bless you as He uses you to be a witness to others. In the meantime may praise and trust continue to characterize your life whether you are healed or not.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

Four Canadian cities among world's '10 best'

NEW YORK — Four Canadian cities have made an annual top-ten list of the most livable cities in the world — an unprecedented number from one country. The Corporate Resources Group has released the results of its latest survey which ranks 118 cities worldwide for "livability," based on crime levels, pollution and political, economic and social conditions.

While Geneva (Switzerland) was ranked Number 1, the four Canadian cities among the '10 best' were Vancouver (ranked 2nd), Toronto (4th), Ottawa (6th) and Montreal (8th).

The other cities in the top 10 were Vienna (3rd), Luxembourg (5th), Zurich (7th), Düsseldorf (9th) and Singapore (10th).

Boston was the top-ranking U.S. city, coming in at Number 30. The 10 worst cities, according to the survey, were (starting from the bottom): Lusaka (Zambia), Teheran, Beijing, Shanghai, Guangzhou, St. Petersburg, Moscow, Lagos, Kiev and Algiers.

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CC is looking for original art work to grace a **50th anniversary poster.**

The poster, designed to be a keepsake and suitable for framing, will be sent out later this year to churches, church and Christian agencies and organizations, and Christian media. A poster facsimile will be used for a church bulletin cover, and as the front page of our special commemorative CC issue to come out in October. The poster will be available for a nominal fee for purchase by CC subscribers.

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Thank You

VANDEZANDE:

Mrs. Annie Vandezande would like to thank the many people who took the time to write or call in connection with the death of her husband Gerald. It's a real expression of the communion of the saints.

Births

NYHOF YOUNG:

With thanks to God and great joy, we announce the birth of our daughter

ELIZABETH JANNA
NYHOF YOUNG

to Tom Young and Joyce Nyhof-Young on Monday, Jan. 16, 1995, at 1:23 a.m., weighing 7 lbs., 10.5 oz. Another grandchild for Harry and Edith Nyhof (nee Beimers) of Orillia, Ont., and Denis and Shirley Grimsey-Young of Tottenham, Ont. Another great-grandchild for Mrs. K. Young of Maidstone, England.
Psalm 108:1-5.
Address: 21 Coulter Ave., Weston, ON M9N 1P5

Birthdays

VAN DYK:

"I will sing of the Lord's great love forever; with my mouth I will make your faithfulness known through all generations" (Psalm 89:1).

Happy Birthday, Heit!
MR. MARTEN VAN DYK

With gratitude to God we join you and Tina as you both look forward to celebrating your 85th birthday on Feb. 14, 1995, D.V.
We thank God for the many years he has granted you. May you continue to be an inspiration to us all and a beloved Pake to our children.
James Y. & Grace Van Dyk — Grand Rapids, Mich.
George Van Dyk & Carol — Bowmanville, Ont.
Florence & Frank Brink — Waterville, N.S.
Hilda & George Feddema — Bowmanville, Ont.
Margaret & Gerry TenBrink — Cornwall, Ont.
Martin & Hattie Van Dyk — Belleville, Ont.
JoAnne & Julius de Jager — Fruitland, Ont.
John & Elizabeth Van Dyk — Cambridge, Ont.
along with 30 grandchildren and seven great-grandchildren.
Address: Marten and Tina Van Dyk, 100 Glenhill Drive South, Apt. #207, Whitby, ON L1N 8R4

Anniversaries

Cambridge York
1955 February 26 1995
Our hearty congratulations to a very special couple

JACK and MINKE DELEEUW

on the occasion of your 40th wedding anniversary.
Your love, kindness and thoughtfulness is much appreciated.
May God bless and keep you in His care.
With love,
Evert & Hielk Brent
Teresa & Tim
John & Liz
Brampton, Ont.

Anniversaries

Bierum, Gr. Edmonton, Alta.
1945 February 22 1995
"Therefore do not worry about tomorrow, for tomorrow will worry about itself" (Matt.6:34).
We celebrate 50 years of the Lord's love and guidance in the lives of our parents and grandparents

JAN and ANJE
VAN NIEJENHUIS
(nee SCHEPER)

Thank you, Mom and Dad, for all the support and direction you have given us in living lives of Christian service.
Bert & Erna Van Niejenhuis — Neerlandia, Alta.
Melanie, Jeffrey, Bradley, Ryan
Cathy Van Niejenhuis — Perth, Australia
Herman & Deidre Van Niejenhuis — Willowdale, Ont.
Brendan, Patrick, Justin
Geri & Norm Mantel— Terrace, B.C.
Sandra, Shelley, Christopher, Allison
Cecil & Karen Van Niejenhuis — Edmonton, Alta.
Nathan, Sara, Miriam
Monica & Ron Vanden Brink — Salmon Arm, B.C.
Jennifer, Trevor
Address: #206 10041-149 St., Edmonton, AB T5P 4V7

Personal

ONE TO ANOTHER

Christian companion magazine. Hundreds of readers Canada-wide. Single issue $5.

Write to:
#302, 1502-2nd Ave. S.
Lethbridge, AB T1J 4A2

Congratulations to Jack and Minke deLeeuw on the occasion of their 40th wedding anniversary!

Obituaries

Oct. 11, 1928 - Jan. 28, 1995

"The Lord is my shepherd, I shall not want..." (Ps.23).

JANE HORTSING

passed away at the age of 66 years. Beloved wife of William Hortsing of London, Ont.
Dear mother of:
Sierd & Elzbie — Victoria, B.C.
Swanny & Tom — London, Ont.
Clark & Jenie — Toronto, Ont.
Cathy & James — London, Ont.
Loving grandmother of Damien, Zosia, Camille and Sophia.
Dear sister of Teye and Coba Vanderlaan of Ancaster, Ont., Aukje and Henk Van Harten of Brantford, Ont., John and Margo Vanderlaan of Mississauga, Ont., Bert and Linda Vanderlaan of Acton, Ont., and Gerrit and Gerry Vanderlaan of Oakville, Ont.
The funeral service was held on Jan. 30, 1995, at the First Chr. Ref. Church, Talbot St., London, Ont., with Pastor Peter Hogeterp and Rev. J. Archibald officating.
Correspondence address: Mr. William Hortsing, Unit 805, 45 Pond Mills Road, London, ON N5Z 4W5

Miscellaneous

Attention: CRC Pastors

Would you like to preach in Nova Scotia? If you're travelling/vacationing in Eastern Canada, please consider doing the **Chr. Ref. Church in Kentville, N.S.,** a big favor!
Please contact **Gerrit Tenyenhuis** at **(902) 538-9533.**

Obituaries

Peacefully the Lord took to himself his child, our dear mother, grandmother and great-grandmother on Monday, Jan. 23, 1995,

YVONNE (YKE)
ADMIRAL (ELZINGA)

in her 87th year from Parkview Meadows, Townsend, Ont., formerly of Niagara Falls, Ont.

Shout for joy to the Lord, all the earth.
Worship the Lord with gladness; come before him
with joyful songs.
Know that the Lord is God.
It is he who made us and we are his; we are his people, the sheep of his pasture.
Enter his gates with thanksgiving and his courts with praise; give thanks to him
and praise his name.
For the Lord is good and his love endures forever;
his faithfulness continues through all generations. (Psalm 100)

Predeceased by her loving husband Stuart, sons Jochum and John, and dearly missed by her children:
Clara & Bert VanderMeer — Niagara Falls, Ont.
George & Rose Admiral — Welland, Ont.
Dianne Admiral (Fledderus) — Townsend, Ont.
Jane & Jim Croft — Delhi, Ont.
Freda & John VanStralen — Kelowna, B.C.
Jessie & Bill Fledderus — Nanticoke, Ont.
She was the loving Beppe of 20 grandchildren and 35 great-grandchildren; predeceased by her brothers Komelis and Bouwe Elzinga.
Funeral service was held Thursday, Jan. 26, 1995, at 11 a.m., at Rehoboth Chr. Ref. Church, Niagara Falls, Ont., with interment at Fairview Cemetery, the Rev. J. Pasma officating.
Correspondence address:
Clara VanderMeer, 3286 Portage Rd., Niagara Falls, ON L2J 2K2

Personal

Attractive 30-year-old Christian mother of 2-year-old child, living in the Niagara Peninsula would like to meet **someone who is a caring, sincere and understanding person** for a lasting relationship. Children no objection. If you are interested and would like more information please write to **File #2626, c/o Christian Courier, 4-261 Martindale Road, St. Catharines, ON L2W 1A1**

Classifieds

Obituaries

Suddenly, on Saturday, Jan. 28, 1995, at the Georgetown and District Memorial Hospital

STEPHEN (STEVE) SCHEEPSTRA

passed away in his 56th year.
Beloved husband of Lorraine Zylstra.
Loving father of:
Ray & Fran — Georgetown, Ont.
Tim & Alice — Georgetown, Ont.
Don & Marion — Erin, Ont.
Renee & Peter VanderLeest — Georgetown, Ont.
Denise Scheepstra — Georgetown, Ont.
Proud grandfather of: Steven, David, Michael, Bradley, Bobby, Tommy, Rachel.
Dear brother of: Klaas of Orillia, and John of Colborne.
Funeral was held at the Chr. Ref. Church, Georgetown, Ont., on Tuesday Jan. 31, 1995, at 2 p.m., interment Greenwood Cemetery, Georgetown, Ont., Pastor Paul Stadt officiating.
Address: 234 Delrex Blvd., Georgetown, ON L7G 4G1

Job Opportunities

The **Family Christian Bookstore** requires a **part-time employee**. Requirements include: pleasant personality, computer knowledge, and flexible working hours. Please mail, fax or deliver your resume to **750 Guelph Line, Burlington, ON L7R 3N5, Fax (905) 637-5472.**

SEEKING A PASTOR

The congregation of the **Rimbey Chr. Ref. Church, Rimbey, Alta.,** (29 families), is seeking a full-time pastor. Church profile is available. Please contact:

The Search Committee
c/o Anco Buwalda
Box 647
Rimbey, AB T0C 2J0
(403) 843-6152

INTERIM PASTOR

Rimbey Chr. Ref. Church, Rimbey, Alta., is seeking the services of a retired pastor (part-time) to help church council with pastoral care and leading of worship services. Please send letters of interest to:

Anco Buwalda
Box 647
Rimbey, AB T0C 2J0
(403) 843-6152

See Teacher Ads on page 17...

Miscellaneous

The King's College Group

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For more information or forms, contact Mr. John Rhebergen.

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E-mail: jrheberg@kingsU.ab.ca

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Write: *Stewardship Office, Redeemer College, 777 Hwy 53 E., Ancaster, ON L9K 1J4*

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Hamilton, Ontario

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Audio video hookup with Cornerstone Canadian Reformed Church.
Beautiful 2-bedroom apartment on the first floor.
Close to shopping and all amenities.

For further information contact:

(905) 385-3505

Miscellaneous

TEACHER RECRUITMENT

Abbotsford Christian School, Abbotsford, B.C., a parent-operated system, offers Christ-centred education from a Reformed perspective to students from various denominations in the **Central Fraser Valley** near **Vancouver, B.C.** Teachers committed to Jesus Christ and who qualify for B.C. Certification will be recruited for our three campuses. Contact the appropriate principal for further details.

Clayburn Hills Campus (K-7) **3939 Old Clayburn Road** **R.R. #9 Stn. Main** **Abbotsford, BC V2S 6R7** **Ed Noot, Principal**	Two possible openings in primary, one possible part-time itinerant intermediate position.
Heritage Campus (K-7) **2884 Mission Highway** **Abbotsford, BC V2S 3Y2** **Lloyd Den Boer, Principal**	French, assistant principal, possible Grade 6, possible music.
Secondary Campus **35011 Old Clayburn Road** **Abbotsford, BC V2S 7L7** **Dwight Moodie, Principal**	Four possible openings with combination of 3 or more of the following areas: Home Ec., Math, Bible, PE, Athletic Director (one period plus stipend), Choral Music, English Counselling.

Holland Marsh District Christian School

Possible Position Available for a

PRINCIPAL

beginning August 1995.
HMDCS is a growing school of 300+ students with a full-time administrative position.
Please direct all letters of inquiry or application for this position to:
Rod Dengerink, Board Chairperson
Box 701, Nobelton, ON L0G 1N0

Calvin College

The **Education Department** of **Calvin College** seeks candidates for a tenure-track faculty position in at least **psychology of education, introduction to teaching,** and **elementary supervision**. Responsibilities include teaching courses in these areas, advising students, supervising elementary student teachers, and providing leadership to surrounding school districts.

Qualifications include: 1) an earned doctorate (or ABD) in psychology of education or a closely related field; 2) K-12 classroom teaching experience (secondary experience is preferred); and 3) a scholarship agenda. Women and minority candidates are encouraged to apply.

Calvin is a Christian college within the Reformed tradition and is an equal employment opportunity employer. Interested applicants should forward a letter stating qualifications and vita to **Gloria Goris Stronks, Staff Development Committee, Education Department, Calvin College, 3201 Burton, S.E., Grand Rapids, MI 49546.**

Change of Worship Times

The **First Christian Reformed Church**, 661 Agnes Street, **Victoria, B.C.,** will change its worship times to 10:00 a.m. and 6:30 p.m., effective **March 5, 1995.**

Classifieds

Teachers

DUNDAS, Ont.: Calvin Chr. School has a **possible part-time (70%) vacancy** at the **intermediate level.** Qualified applicants, possessing or working on their CSRC, should address inquiries/resumes to:

Mr. Jack Zondag, Principal
Calvin Chr. School
542 Ofield Road, North, R.R.#2
Dundas, ON L9H 5E2
Phone: (905) 627-1411

HAMILTON, Ont.: Calvin Chr. School invites candidates to apply for a **temporary, part-time (60%) teaching position** in our **Intermediate Division** from May 1, 1995, to Nov. 30, 1995. The ability to teach French at the 7/8 level is required.

CSS has served the Hamilton area since 1952 and has a current student enrolment of about 330 students. We are blessed with an excellent supporting community and are able to offer a varied program with special education, library/resource, and music specialist support.

If you would like to consider joining a dynamic team of committed teachers who provide high quality Christian education, please forward your resume to the Principal:

Mr. A. Ben Harsevoort
Calvin Chr. School
547 West Fifth St.
Hamilton, ON L9C 3P7
(905) 388-2645
Fax 388-2769

HOUSTON, B.C.: The Houston Chr. School is an expanding school that needs to fill the following positions:

1. Principal/Teacher
2. Grade 11 teacher with area specialisation in English/Social studies
3. Part-time Kindergarten teacher

Interested teachers are encouraged to contact the school:

Houston Chr. School
Doyle Smiens, Principal
Box 237, Houston, BC V0J 1Z0
Phone: (604) 845-7736
Fax: (604) 845-7736

HUDSON'S HOPE, B.C.: Maranatha Chr. Academy, an interdenominational school in the scenic Peace River District invites applications for **two possible openings. One position** is in the **primary grades** and **one** in the **middle school grades.** Preference will be given to candidates with experience who can teach any or all of French, Music, Maths and/or Sciences. Please respond to:

Mr. Robert Duiker, Principal
Maranatha Chr. Academy
Box 239, Hudson's Hope, BC
V0C 1V0
Phone: (604) 783-9420
Fax: (604) 783-9498

Miscellaneous

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or write:
CRC Community RSP
45 Harriet St., Toronto, ON M4L 2G1

Financial Assistance

Those from congregations in **Classis Niagara** who are planning or are presently studying for full-time ministry in the CRC — as a pastor or an evangelist — and who are in need of financial assistance for the 1995-1996 academic year are invited to contact the secretary of the Student Fund Committee: **Louie VanderBerg, 1662 Second Ave., R.R. #3, St. Catharines, ON L2R 6P9, Fax (905) 641-4624.** Application deadline is **March 15, 1995.**

Teachers

MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is an interdenominational school, currently presenting Christian education from Kindergarten to Grade 7. In September 1995 a Middle School concept will be implemented at which time Grade 8 will be added. We are now accepting applications for a **definite Grade 8 teaching position** as well as a **possible intermediate position** for the **1995/96 school year.** Please send resumes to:

Rod Berg, Principal
Haney-Pitt Meadows Chr. School
12140 203 rd St.
Maple Ridge, BC V2X 4V5
Telephone: (604) 465-4442

Timothy Chr. School
Toronto, Ont.
has two possible
TEACHING POSITIONS
for the 1995-96 school year.

Our school of 138 students and nine staff was established in 1958 and is situated in a northwest suburb of Metropolitan Toronto, known as Rexdale. If you are interested in being part of a team of dedicated teachers supported by a committed Christian community, we invite you to apply for this position. We look forward to assisting you use your talents and gifts in our school to help prepare God's children for service in His kingdom. Please send resumes or direct inquiries to:

Coby Jonker, Principal
28 Elmhurst Drive
Rexdale, ON M9W 2J5

Job Opportunities

PRINCIPAL/ ADMINISTRATOR

The **Association for Christian Education of St. Catharines**, Ont., is seeking applications for a possible opening for the position of

Principal/Administrator
of
Calvin Memorial Christian School (K-8)
or
Beacon Christian High School (9-12)
or both

A qualified person who desires the challenges this position offers and who has a vision for quality, Christ-centred education can reply to the:

Association for Christian Education
c/o John Vriend
2 O'Malley Drive
St. Catharines, ON L2N 6N7
or phone John Vriend at (905) 934-7684

All inquiries will be confidential!

Miscellaneous

STUDENT FINANCIAL AID

The **Student Fund Committee** of **Classis Huron of the Christian Reformed Church** invites applications for Student Financial Aid in preparation for the ordained ministry in the Christian Reformed Church. Applications must be in before **March 15, 1995.** Contact:

Rev. Nathan Elgersma
42 Pentetangore Row
Kincardine, ON N2Z 2N5

Job Opportunities

Christian Labour Association of Canada Administration Office Hamilton, Ontario

has a position available for a full-time

Assistant Benefit Plans Administrator

The person we are seeking should possess a degree in business administration or equivalent. In addition, the applicant should have excellent communication skills, both verbal and written, as well as experience working within a computerized environment. The successfull applicant will assist the Benefit Administrator with all aspects of pension and benefit administration. We offer a competitive salary and benefit package.

Applications should be received, no later than **March 1, 1995,** addressed to:

Christian Labour Association of Canada
P.O. Box 4207, Station "D"
Hamilton, ON L8V 4L6

Attention: Peter Van Duyvenvoorde, Administrator
Phone # (905) 575-9544; Fax # (905) 574-8366

Classifieds/Events

Miscellaneous | **Miscellaneous**

Centennial Christian School Terrace, B.C. Teaching Positions Open

Centennial Christian School invites applications from committed Christian educators to fill definite openings for the 95/96 school year in the following areas:

Grade 8-10 — Math/Science
Grade 4-10 — French
Grade 6-10 — Band/Music

Further openings are anticipated at other grade levels and subject areas. Teachers with knowledge and background in computer instruction are also encouraged to apply.

Centennial Christian School presently offers Christian education to approximately 255 students in Kindergarten-Grade 10. The addition of Grades 11 and 12 is being planned. Please contact:

Centennial Christian School
Frank Voogd — Principal
3608 Sparks Street, Terrace, BC V8G 2V6
Phone: (604) 635-6172 Fax: (604) 635-9385

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An opportunity for couples contemplating engagement or Christian marriage to look openly and honestly at their commitment to one another.

Date: May 19-21, 1995
Location: Crieff Hills Retreat Centre
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To obtain a brochure or to register, please call:
Karen & Syl Gerritsma
Phone: (905) 935-6875

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"De Haan Kraait Victorie"

een vrolijk spel in vier bedrijven
door
Tony van Vuuren

Admission:
$8.00 in advance or
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Refreshments during intermission.

WOODSTOCK: Collegiate Auditorium - **March 10 and 11** at 8 p.m. Tickets from... Bill Hesselink, R.R. 3, Woodstock, ON N4S 7V7 **(519) 539-2134.**
PETERBOROUGH: - **April 1** at 8 p.m. Tickets from... Jack Van Winssen, 48 Facendi Court, Peterborough, ON K9J 6V4 **(705) 745-2324.**
CLINTON: Town Hall - **April 8** at 7 p.m. Tickets from... Sue Guetter, R.R. 4, Clinton, ON N0M 1L0 **(519) 482-9257.**

(Mail orders up to two weeks prior to performance; orders must include cheque and self-addressed stamped envelope.)

Emmanuel Home, Edmonton, Alta.

ADMINISTRATOR REQUIRED FULL-TIME POSITION

The Board of Directors of the **Christian Senior Citizens Homes Society of Northern Alberta** is seeking an **Administrator,** who will provide leadership for the day to day operations of the Emmanuel Home.
The successful applicant must have a degree/diploma or certificate in Geriatrics with a minimum of five years experience in a managerial position within the field of aging or equivalent combination of education and experience.
This individual will foster a spirit of co-operation among residents, staff, Board of Directors, professional and community agencies. A job description is available upon request.
Interested applicants must forward resume by **March 15, 1995,** in confidence, to the attention of:

Trudy Wolthuis, staff commmittee
c/o Emmanuel Home
13425-57 Street, Edmonton, AB T5A 2G1

Calendar of Events

Feb. 10, 11 Students of London Distr. Chr. Secondary School present the play "I never saw another Butterfly," by Celeste Raspanti, at LDCSS, 24 Braesyde Ave., **London**, Ont. Info.: (519) 455-4360.

Feb. 11 Second annual dinner/social/GST auction of the Can. Chr. Business Federation, at CRC, **Ancaster**, Ont. Info./registration: (905) 522-8602 or (905) 648-3503.

Feb. 17 Voice recital by Benita Wolters, 8 p.m., Redeemer College, **Ancaster**, Ont.

Feb. 17 "En-Route Day," at Redeemer College, **Ancaster**, Ont. High school students have an opportunity to discover RC. Info.: 1-800-263-6467, ext. 280.

Feb. 17-19 "Serving Christ in the Nineties" conference at Mt. Carmel Retreat Centre, **Niagara Falls**, Ont. Keynote speaker: Dr. Al Wolters. Theme: "Passing on the Reformed vision from one generation to the next." Info.: (905) 684-3991.

Feb. 18 Annual benefit (for "Telecare Brampton") concert by "The Canadian Orpheus Male Choir," 8 p.m., St. Paul's United Church, **Brampton**, Ont. Info.: (905) 459-8439.

Feb. 18 "Elegance with Organ and Brass," a concert featuring Dr. John Vandertuin (organ) and Dr. Henry Meredith (trumpet). At 8 p.m., St. Pius X Church, Waverly St., **Brantford**, Ont.

Feb. 21-March 2 Organ recitals by the Dutch organist Bert Koelewijn. All events start at 8 p.m. **Feb. 21:** Maranatha Can. RC, **Surrey**, B.C.; **Feb. 22:** Emmanuel Free RC, **Abbotsford**, B.C.; **Feb. 24:** West End CRC, **Edmonton**, Alta.; **Feb. 27:** CRC, **Neerlandia**, Alta.; **Feb. 28:** Can. RC, **Coaldale**, Alta.; **March 2:** Can. RC, **Carman**, Man.

Feb. 23 OACSS's "Mass Band Festival," 8 p.m., Jubilee Fellowship CRC, **St. Catharines**, Ont. Tickets: $5 adults, $3 students/seniors, $12 family.

Feb. 24-25 "Marriage Preparation Seminar," at First CRC, **Guelph**, Ont. Info./registration: (519) 822-7720.

Feb. 25 "Meltdown!" - youth groups come to Redeemer College, **Ancaster**, Ont., for the 1995 Snolympics. Youth leaders are asked to register groups before Feb. 17 (1-800-263-6467, ext. 280).

Advertise in our monthly **Business Directory** every second issue of the month.

'Sometimes governments don't screw up'

World news

Carl D. Tuyl

One man, one remark and zoom — the Canadian dollar goes three floors below the basement. The man was Albert Friedberg, a yuppie, cigar smoking, heavyweight Toronto currency trader. His remark: "It would take a 10 per cent devaluation of the dollar to make Canada serious about its debt." Cynic and skeptic that I am, I suspect that somehow the guy made a pile of money on the story.

★★★

On the other end of the country where the Rockies nestle themselves against our western provinces, Premier Ralph Klein, sitting like a hen contentedly on a brood of chicks and watching the funds of a sky-high oil and gas boom bubbling mountains of money out of the ground, tells Prime Minister Chrétien to cut spending the way Alberta has done. All the while, of course, he's counting and recounting the interest on the province's $12 billion Heritage Fund. In all of that, nobody pays any attention to the senior citizen on fixed income, foregoing her morning grapefruit because she cannot afford it any longer.

★★★

After proudly proclaiming that only business people would go onto the "sucker" list, the Quebec City Chamber of Commerce is now asking 13 area municipalities to cough up $125,000 for the $1 million fund it is collecting to pay the mortgage on the $800,000 mansion for Frère Jacques.

★★★

There is important news from British Columbia. Scientists there have eavesdropped on... tomato plants. They found that tomatoes make noises, especially when they're thirsty. I know a lot of people who make noises, but that doesn't mean that they have anything to say.

★★★

Paul McKeaque, writing in the *Windsor Star* about the 30th anniversary of the U.S.-Canada Auto Pact notes: "Sometimes governments don't screw up."

Guess what is the third most commonly spoken language in Canadian homes — Chinese!

★★★

Our Prime Minister was snowbirding with a purpose in Latin America where countries are knocking at the door of NAFTA. They think that Mr. Chrétien can help them get in. Foreign politicians from time to time stick their noses into internal Canadian affairs. A little while ago French diplomats had to be rapped over the knuckles because they wanted us to get into this Constitution thing again. Most recently, England's Prime Minister John Major received a caution from the Canadian High Commission in London to not wade into the Canadian political situation. As if the English did not have enough cow poop on their own boots.

★★★

The "how-crazy-can-you-get-award" goes this week to the Canadian Iceberg Vodka corporation. CIV wants to tow icebergs into the St. Johns harbor and make vodka out of them. (Then again, it was said that Edison's antenna didn't pick up all channels either! Think about that when you flick the switch.)

★★★

I spotted two wonderful classifieds. The first one was in the *Montreal Gazette*. It read: "Claudia has the power to read the past, present and future ; 99 per cent accurate." Now *there's* a person I would like to meet and ask about the future of some penny stock on the Vancouver exchange. Claudia come and help me! The other ad was spotted by Tamsin Carlyle from Calgary. He saw this one in Southwestern England: "We sell children's clothes and babies too."

Custom officers in Sweden confiscated 35 snakes from a 42-year-old woman. The officers noted "something weird" in the woman's figure. After a body search, 35 of the baby reptiles were found in the woman's bra.

★★★

The Pope was in Sri Lanka trying to make up with Buddhists whom he criticized in his book. What not too many papers reported is the peculiar fact that the Pope granted Mary MacKillop the status of "Blessed." To be "blessed" is the first step on the road to sainthood. Mary MacKillop, though, was once excommunicated by an angry bishop.

★★★

At about the same time the NHL season got underway, Italy got a new Prime Minister — Lamberto Dini — who wants to form a government of "experts." We'll see who or what lasts longer — Lamberto or the NHL season.

★★★

A Singapore court held a U.S. professor, Christopher Lingle, in contempt because the professor wrote something about Singapore that the court did not like. Fortunately, the professor was safely in the U.S. otherwise he could wind up with some lashes on the bottom of his anatomy.

★★★

Sometimes it's hard to make sense out of official communications: the Chinese Foreign Ministry said "that for a man in his 90s Comrade Den Xiaoping is, generally speaking, in good health." The comrade's daughter, Den Rong, told the *New York Times* that her father's health was worsening and declining day by day. Take your pick.

★★★

I saw in the paper an announcement of an upcoming lecture: "The Silence of Speech." A deep one, that. And since I seem to be on the subject of signs anyway, there was this one on the door of one of those stalls where one sits down to answer the call of nature: "Please limit your message to 20 words or less."

★★★

And from the Feb. 6, 1939, *Evening Telegram* of Toronto, the following headline: "The Archbishop's Call to Get Relief From Onerous Taxation Burden." Where are those archbishops when you need 'em?

bytes

★★★

I spent the week in Montreal with the cream of the ministerial crop: about 300 chaplains.

★★★

Carl sent this P.S.: "I will be in the office Monday and Tuesday and then leave for a two-week vacation. Marian Van Til's tip to readers about that exhibition at the Rijksmuseum did it. So long.

Carl Tuyl is executive director of the Ontario Multifaith Council on Spiritual and Religious Care.

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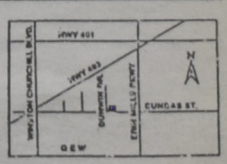

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News

Mennonite exhibit revives the memory of martyrdom

Bert Witvoet

ST. CATHARINES, Ont. — The Mennonite community has a strong memory of being dispossessed and persecuted. This comes out sharply in a historical exhibit about persecution, dominated by etchings and some original copper plates by 17th century Dutch Mennonite artist Jan Luyken.

The exhibit is now touring North America, and was in St. Catharines during the month of January. It will be shown at the Danforth Mennonite Church in Toronto from Feb. 2-23.

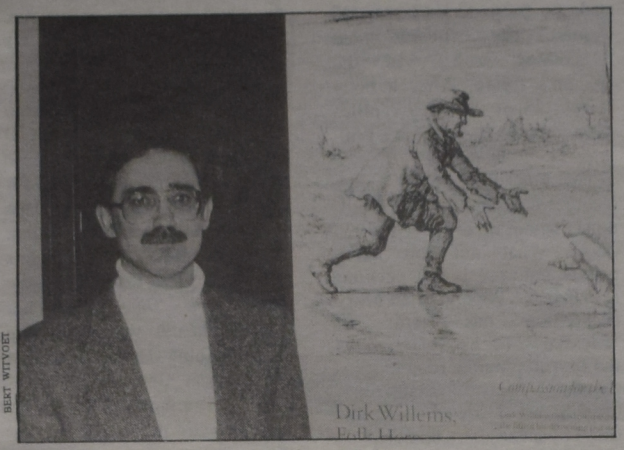
The exhibit is largely based on stories and etchings from a 17th century Dutch Mennonite book, *Martyrs Mirror*, although it starts with the persecution of early Christians and ends with that of modern non-Mennonite martyrs such as El Salvador's Oscar Romero and Myanmar's Aung San Suu Kyi.

Influential book

The book *Martyrs Mirror* is a two-volume account of 16th century Anabaptists persecuted for their faith in countries such as the Netherlands, Switzerland, Germany and Austria.

Jan Luyken made his copper plate etchings for the second edition of *Martyrs Mirror*. The original copper plates were thought to have been lost in the rubble of the Second World War, but 23 were eventually reclaimed in 1988 by the Mennonite community in North America.

"For Mennonites in their 465 years of history, no book except the Bible has been more influential in perpetuating and nurturing their faith," say the authors of a commemorative booklet entitled *Mirror of the Martyrs*.



Henry Petkau at the St. Catharines exhibit

A pilgrim memory

Walking through the display set up as a maze made Ron Rempel, editor of the *Mennonite Reporter* imagine he was walking through the catacombs of Rome. Its starkness reminded him that Christians, and certainly Mennonite Christians, "have a strong pilgrim memory."

Rempel acknowledges that persecution has always figured large in the Mennonite community. "Even today we have first-generation recall of dispossession and relatives disappearing in the death camps of the former Soviet Union," he says.

He believes that "a strong pilgrim memory" has put its stamp on how Mennonites experience and live the faith. "Martyrdom keeps seeding a non-resistant ethic for Mennonites," he says.

Rempel says that this memory also forms the basis for solidarity with other dispossessed people in other parts of the world. The Mennonite Central Committee (MCC) appeals effectively to this memory, he adds.

The memory grows dim

The awareness of suffering for the faith is not as great among the younger generation as it is among the older, says Mennonite pastor Henry Petkau, who viewed the exhibit in St. Catharines with this reporter.

He recalls how some 20,000 Mennonites fled the Soviet Union in the 1920s. "And those who stayed saw fathers and husbands transported to the gulags."

During World War II some more Mennonites came out with Germans, says Petkau. "That's the story our children have heard, but they don't always connect it with the 16th century."

Nor is the book of martyrs mentioned very much in sermons anymore, says Petkau. "The emphasis is on biblicism rather than history." However, the Amish Mennonites still maintain the martyr tradition, he adds.

Petkau also notes that there is a difference between the violence young persons see on television and the violence experienced by their forebears. Television may, in fact, numb people to the real horror of violence, he says. "The violence that people experience in life is real and challenges and touches us in a different way."

Petkau does say that most young Mennonites do know a few of the stories, like the one of Dirk Willems of Asperen. This is confirmed by the authors of the commemorative booklet *Mirror of the Martyrs*, when they write: No story of an Anabaptist martyr has captured the imagination more than the tale of Dirk Willems. Even now, Amish and Mennonites tell it to their children." (For a brief account of this story, see sidebar this page.)

The exhibit entitled "Mirror of the Martyrs" was originally destined for the Smithsonian Institution in Washington, D.C., in 1993, but was later refused space for political reasons, say exhibit organizers in a news release. "Apparently there were some fears the exhibit might threaten U.S. national security."

Asked why he thought the Smithsonian had refused the exhibit at the last moment, Petkau thought the material was "too incendiary" (he was not referring to several sketches of people burning at the stake). "There must have been a concern about the vivid portrayal of violence," he said.

Petkau sees a clear distinction between the violence these people endured and the violence created by modern media. "This is not the story of a people who sought death," he says, "but of a people who in their pursuit of justice and peace were prepared to die."

Dirk Willems of Asperen

"But I tell you: Love your enemies and pray for those who persecute you...." — Matthew 5:44

"Dirk Willems was caught, tried and convicted as an Anabaptist in [the] years of harsh Spanish rule under the Duke of Alva in the Netherlands. He escaped from a residential palace turned into a prison by letting himself out of a window with a rope made of knotted rags, dropping onto the ice that covered the castle moat.

"Seeing him escape, a palace guard pursued him as he fled. Dirk crossed the thin ice of a pond, the *Hondegat*, safely. His own weight had been reduced by short prison rations. His heavier pursuer broke through. Hearing the guard cry for help, Dirk turned back and rescued him.

"The less-than-grateful guard seized Dirk and led him back to captivity. This time the authorities threw him into a more secure prison, a small heavily barred room at the top of a very tall church tower, above the bell, where he was probably locked into the wooden leg stocks that remain in place today. Soon he was led out to be burned to death. Tradition holds that his execution was bungled, with a high wind blowing the flames away from him, thus delaying death....

"A few inhabitants of present-day Asperen, none of them Mennonite, seem to regard Dirk as a folk hero.... The town recently named a street in Dirk's honor."

(From: *Mirror of the Martyrs* by John. S. Oyer and Robert S. Kreider)

Compassion for the Enemy, a 1569 etching by Dirk Willems.